

The CHRISTIAN CENTURY



A Journal of Religion

Shall Employers and
Employes Fight or
Cooperate?

By Worth M. Tippy

Notes From a London
Diary

By Joseph Fort Newton

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EDITORIAL

A Prayer for Guidance in Praying

HEAVENLY FATHER, who art ever reaching into our lives with gentle hands of love, seeking to do us good and to lift us over the barriers that obstruct our way, quicken in our hearts a due sense of Thy nearness, of Thine approachableness, and of the sure reward with which Thou dost enrich all those who practice communion with Thee. Forgive us that we make such hard work of prayer. Our minds are beset with doubts and misgivings and the inhibitions of mortal misunderstandings, so that our soul lacks freedom and confidence in Thy presence. Woven in with all our golden impulses and hopes are the leaden instincts of passion and self-seeking which, when we look into Thy face, O Holy One, turn our words into ashes upon our lips.

Lord, teach us to pray! Remove from our hearts those things that hinder and embarrass our fellowship with Thee. How can we find inward peace, how go forward with firm feet, how attain the fair prizes of joy and influence and character save as Thou showest us where Thou hast hid them? And how canst Thou show us these fine meanings and values of life, save as we open our thoughts and our lips in easy communion with Thee? May Thy holy presence dissipate our doubt and Thy grace cleanse us from guilt and Thy purity burn from our minds all base desire, so that, having clean hands and a pure heart, we may ascend into the hill of the Lord.

Show us, our Father, what to ask for and how. Make us acquainted with Thy nature and character so that we shall ask only for those things that belong to Thee to give. Forbid that we ask amiss, even for the gifts Thou wouldst willingly bestow. Train in us that fine instinct

of reverence which prompts Thy children both to shrink from approaching Thee and yet to dare to approach Thee. And may we keep open the pathway to Thy presence by oft traversing it in humble and earnest desire to know Thy will and to give Thee the joy of fulfilling it through us. In the name of Christ. Amen.

Democratic Progress Under British Leadership

STUDENTS of political evolution recognize as a commonplace the remarkable growth of the democratic spirit in all the lands over which Great Britain has exercised control. Since the days of the American Revolution, Australia, New Zealand, Canada and South Africa have ceased to be colonies and have become dominions. They are as self-governing and independent of British authority as the United States, and are held to the motherland by the most tenuous of political threads. Other regions like India, Egypt, Ireland and certain islands of the east and west have the status of colonies or dependencies, without as yet the privileges of complete self-determination. Yet in these areas, in spite of the immobile and conservative British attitude, constant progress has been made toward democracy. This is partly due to the activities of native leaders, and partly to the urgent demands of open-minded Englishmen, who keep before their people the ideals of British responsibility for world progress. Just now Egypt is being accorded a measure of self-direction which amounts almost to independence. India is far on the way to the same estate, though to be sure the movement is too slow to satisfy such ardent spirits as Tagore and other nationals. Ireland, by far the most difficult problem in the empire, could have self-government to-

morrow if its own people could agree upon a plan that would compose their own inveterate differences. On all the continents and on the shores of all the seven seas the most forward-looking efforts in behalf of democracy have been under the British auspices. They have often been made in spite of the considerable element in Britain which is essentially aristocratic and immoveable. But both at home and abroad the elemental British spirit is incorrigibly democratic, and may be trusted to work out, without too much irritating and presumptuous advice from outside, the elements of world democracy.

The First Requisite to Christian Union

THE Bishop of Zanzibar is known throughout the Anglican communion as an uncompromising upholder of the idea of apostolic succession in the ministry. It was he who made a great stir over the administration of the holy sacrament to some non-Episcopal Christians by a neighboring bishop. It is interesting to note that he has been perceptibly mellowed by recent events in his communion. Following the recent Lambeth Conference he said: "The bishops testify simply and solemnly to the fact that God has richly blessed non-Episcopal ministries as effective means of grace." This is, of course, a cautious and studied concession, but it shows that a change has come in the mind of this particular bishop. There can be no Christian union without a cordial recognition of the Christian status of the ministry and membership of each body participating in the union. Baptists and Disciples cannot unite with any Christian group until they are willing frankly to recognize that unimmersed members of other Christian churches are Christians and members of the church. Episcopalians will find union talk futile without recognizing fully the ministry of the evangelical churches as a valid ministry of Christ.

The Use of the Imprecatory Psalms

ON a certain Sunday in the year the members of the Established Church of England repeat the words of an imprecatory psalm which calls down evil on the head of the enemy of the nation in these terms: "Set thou an ungodly man to rule over him; and let Satan stand at his right hand. Let his days be few; and let another take his office. Let his children be fatherless; and his wife a widow. Let his children be vagabonds and beg their bread; and let them seek it also in disconsolate places. Let there be no man to pity him; nor to have compassion upon his fatherless children." Although the responsive services of the church are gone through in a perfunctory way by thousands of people, there has come to be a stirring of conscience on the part of the people over this particular service. This psalm is valuable as the record of a nation's sorrow and distress, but it is not edifying for another nation in different circumstances to repeat words which do not reflect the national spirit, or at least should not. Not only are the ritualistic churches being moved to a reform in the selection of the psalms which are read in

the service, but the free churches feel this problem as well. There can be no consistent testimony to peace and world brotherhood on the part of the church until the ritual of all the churches breathes forth the spirit of goodwill and cooperation. Various parts of the Bible have their different uses, but not all of them are useful for responsive reading.

A State Ministry of Motherhood

NEW SOUTH WALES, in Australia, has set a good example to humanity and especially to the war ruined lands of Europe, as well as read a practical lesson to the race-suicide moralists, by establishing a Ministry of Motherhood. The establishment of this new cabinet office was one of the first acts of the new labor administration there. Its function will be to supervise and protect those mothers and children who are compelled to work for wages. The theory is that the business of being mothers is the most important in the state and that it is quite as legitimate to protect mothers as it is to protect "infant industries" or young forest trees or hogs and cattle. An endowment will be provided out of income taxes so graduated that excess incomes will bear the greater burden. It is expected that the tax will provide some \$25,000,000 per year and the provisional plan is to pension all mothers who have more than two children. If it is logical for the whole community to provide education for all children without reference to what tax is paid by their parents, the principle should be applied to whatever lengths the public good requires. We have been very tardy about passing child labor laws, and where we do have them they are closely allied with a compulsory education law. We have been even more tardy in recognizing that the mothers of the poor are more needed in their homes than the mothers of the well-to-do classes are needed in theirs—because of the very poverty and insufficiency of the home. It does not represent a very high level of enlightenment to allow children to grow up on the streets or to harbor them in tenements under older sister "child mothers," or decrepit old men and women, while the mother helps to earn the daily bread.

A Difference in National Beginnings

THE celebration of the Pilgrim Tercentenary is a wholesome spiritual experience at this time. Our national memory needs to be refreshed as to the spirit in which our forebears made their beginnings in this country. Recently Roger W. Babson, equally prominent as a financial counsellor and as a Congregational layman, was in conversation with the President of the Argentine Republic. They were discussing the differences between North and South America. Both continents are rich in natural resources and were settled at the same time. Why are the republics of South America so backward? The President had a ready answer which is frank and searching. He said: "South America was settled by men from Spain in search of gold, with only a vision for gold;

North America was settled by the Pilgrim fathers with a vision for God and a desire to serve him." In these times when luxury and self-indulgence menace our national well-being we need to be reminded again that our national beginnings are rooted in spiritual soil. We shall continue to be a great people only as we hark back to that quality of character and of outlook which was the distinctive mark of the men and women of the Mayflower.

The Family Pew

THE appearance of the average American congregation of today is very different from that of a generation ago. Three decades ago the people went to church by families. This was partly a result of the pew-renting system. That system lacked in democracy and is being discarded by even the most conservative communions. But it did have some by-products which were good. In the modern church with free seats one sees but few families. Some member of the household "represents the family" and brings back the church announcements. Most congregations have a sufficient number of people in these families to pack the church to the door. The Sunday school has been partly responsible for the change. Large numbers of men attend organized Bible classes who never stay to the service of worship. Many parents think children cannot sit through two services. A well known American theologian declares that he would rather have his children stay away from Sunday school than to miss church. The habits of worship are established chiefly in the years of youth. The church does not need to revive pew rent to justify a revival of the family pew.

The Inconvenience of the Clock-Shifting Time Schedule

WE have had occasion more than once to comment upon the clumsy and meddlesome device of setting the clock forward and backward at the will of local communities. The plan of saving an hour of daylight appeals to many people as an excellent way to give larger leisure to working people, and save lighting expenses. If it were possible to secure uniform action the nation over, or even in a considerable number of communities, the situation would be more satisfactory. But such is not the case. A city like Chicago, by a majority vote of the city council, decides to adopt daylight saving time. But many of the suburbs decline to do so, and the remainder of the cities in the state observe the regular standard time. This is no particular inconvenience to the Chicago people, who soon become accustomed to it. But it is the occasion of literally endless confusion and inconvenience to the hundred thousand people who come into or pass through this town every day. It is not too much to say that in a majority of cases the people who thus come are ignorant or unconscious of the difference in time, and miss many of their engagements, and are disappointed in carrying out their plans by reason of the fiction perpetrated upon them by a mistaken notion of efficiency. Not less annoying is the experience of most Chicago people when taking trains

to go elsewhere. Scores of instances could be given of the wasted hour suffered by those who forgot that the city time was an hour faster than standard time. If it is desirable to begin work an hour earlier, there is no greater difficulty in passing a law that shops shall open and business begin at seven instead of eight o'clock, than in enacting a law like the present one. But the present fiction is both clumsy and ineffective, for as many people are inconvenienced by it as are advantaged. Furthermore, there are whole sections of the local population, as in the stock yards district, who dislike and refuse to observe the clock-shifting device. It is to be hoped that after the change back to standard time in November, some better method will be contrived before another spring.

Seamy Side of Court Life, and the "Daily News"

FOR some days past there has appeared in the Chicago Daily News a series of sketches of personal experience and procedure by one of the most notorious and malodorous members of Chicago's legal fraternity. Years ago this man had the effrontery to attempt to secure the nomination for State's Attorney, but his unsavory record as an unscrupulous practitioner of devious legal methods soon put an end to any hope in that direction. The articles in question are such as might be expected from such a source, cynical comments on the manner in which cases are won for clients, not by fair and honorable procedure, but by those methods which are alone available in cases where the evidence against the accused is too plain to trust to anything but Erbstein devices to secure acquittal. The impression produced by these disclosures is that law and equity are small inconveniences to be gotten through or around by any means which a clever counsel can contrive. Naturally only those whose cases are shady or desperate would care to resort to such an attorney. His very connection with a case is itself a comment upon the character of his client. No doubt to a certain class of minds there is interest in reading the series of recitals now appearing in the Daily News. But it is surprising that a reputable journal could exploit a man of Erbstein's stripe.

The Bible as an Immoral Book

IT is a curious thing to note that in the Republic of Colombia, the colporteurs of the Bible Society have been arrested recently for circulating an immoral book! The Roman Catholic authorities have wished to stop Protestant propaganda and, with no other means at hand to accomplish this end, they have invoked the only law which could serve their purpose. The case of the colporteurs has been appealed to the procurator-general and he has seen the absurdity of holding the Bible to be an immoral book and has declared that the law against immoral books does not apply to the Bible. This is some indication, however, of the low level of intelligence in South American countries. The only foundation for enduring republics in South America is a popular understanding of the democracy set forth in the New Testament.

Interdenominational Leadership

ONE of the greatest lessons taught by the Interchurch World Movement, with all of its limitations of method and results, is the insistent need for cooperative planning and promotion in those areas where mere denominational effort is insufficient. Increasingly is it apparent that mere detached and competitive tactics among the various Christian bodies are ineffective, and in the end self-annihilating. The important tasks of whose achievement the Interchurch Movement nobly dreamed must be undertaken in the spirit of cooperation, and with due recognition of common values. The sentiment of unity in the church is growing and is undefeated. It only needs wise and leaderlike direction.

What shall be this leadership? It is evident from the experience of the Interchurch Movement that the churches are little minded to create a new organization for the purposes of interdenominational activity. Whatever may have been the impulses of eagerness and perhaps impatience that led to the hasty construction of Interchurch plans and organization, sober reflection and some disillusioning experience have resulted in the conviction that the older and tested agencies of cooperative work may well be trusted to direct the future efforts of the churches in the same area.

Naturally the most conspicuous place in this interdenominational field is held by the Federal Council of the Churches of Christ in America. Closely related to it in significance and value are the Home Missions Council, the Council of Church Boards of Education, the Committee of Reference and Counsel of the Foreign Mission Conference, the Council of Sunday School Boards, and two or three other important bodies whose functions lie in contiguous sectors. These are all well organized, experienced and trusted instruments of intercommunal activity.

The reason that the complex of interests gathered quickly and urgently under the leadership of the Interchurch was not committed to the Federal Council and its related agencies was the feeling that they were too conservative and deliberate to meet the emergency. It was said that the leadership demanded by the new occasion must have dash and daring. It would not do to wait for the slow and cautious direction of the older bodies, especially the Federal Council. To an extent this criticism was justified. But it must be remembered that the Federal Council has been the pioneer during the difficult days of hesitance and apprehension regarding interdenominational work. Its leaders have gained worthwhile experience as to the stride that can be taken with assurance in securing the best cooperative results.

At the same time they are sensitive to the fact that the new time demands more aggressive and confident leadership than the past has warranted. They are well aware that in important regards the rise of the Interchurch constituted an indictment of the Federal Council. During all the months of intense effort and anxiety in which the

Interchurch was projecting its plans they threw their unflinching devotion and cooperation into its promotion, ready, in spite of all misgivings, to see it take any place of leadership which the event might guarantee. Without jealousy or hesitance they have proved themselves the loyal supporters of the great experiment throughout its course.

Now that its success has proved less than was hoped, these leaders of the Federal Council and other organizations of interdenominational character, together with the men and women who constitute the strength of all the churches, know that the augmented responsibility for unified effort falls back upon these tried and tested agencies which in the impulse of the post-war enthusiasm were deemed inadequate for the task. It is clear beyond mistake that the churches want no new organizations created for these cooperative ministries. They are turning with a new appreciation and expectancy to the Federal Council, and perhaps with a new and critical demand for intelligent and progressive direction on its part.

For the Council and its cooperating boards it is the nick of time. It is the moment to take stock of all its assets and to determine its ability to meet the occasion. No criticism of its methods and personnel is without value. It must welcome suggestion and advice. It must be ready to throw away its useless machinery and revise its methods where they need revision. It needs to come closer to its constituent denominations, from which it derives the mandates for its service. It needs to interpret its character and functions to the nation at large, and not merely to groups of interested people in New York and New England. It needs to capitalise those of its commissions, like the ones dealing with Evangelism, Social Service, and International Good Will, and discontinue others that are moribund. It needs to establish vital contacts with the growing number of local councils and federations instead of dealing with them through even so efficient an instrument as the commission set apart for that purpose. It needs to be less academic and self-conscious, and more democratic, aggressive and enthusiastic. It needs a more widely distributed oversight, and a wider horizon. It needs to balance the undoubted and trusted influence it has among the cooperative Christian forces in Europe with a like impressiveness and moral authority among the American churches. Most of all, it needs such vital relations with the other interdenominational agencies that have been named as shall offer the churches a true and trustworthy leadership in all cooperative effort.

The quadrennial gathering is to be held in Boston during the first days of December. Much will depend upon that meeting in the determination of the future of cooperative work in America. If the Federal Council can at that time strike the note of wise and constructive leadership for which choice souls in all the churches are anxious, it will hearten and inspire thousands who have been distressed by the Interchurch debacle as if it meant the defeat of the entire cooperative program. It ought to be the last of the quadrennials and the first of a series of annual gatherings that with due proportion of urgency

and conservatism, of deliberation and audacity, shall lead on in the vast enterprise of interdenominational service for the local communities and the nation.

Woman in a New World

WOMAN, in the new world to which citizenship has introduced her, is experiencing many surprises. One of them is the new attitude assumed toward her by the male voter. The formula to which she has become accustomed, "Now, honey, you wouldn't understand that if I should explain it to you," is changed to, "Will you not, dear madam, accept a position on the county advisory committee of the party?" This change from good-natured impatience to admiring deference is so radical as to decide her that she must be a new being, as well as an inhabitant of a new world.

In a sense she is a new and quite different being. She has learned from experience what science is now teaching as a matter of course, that the difference of the sexes as regards the ability to acquire different kinds of knowledge is in the method by which knowledge is given to each and especially in their own and the public expectation of what should be the results of such training. Men could learn to tat, but they do not seek such knowledge and the public does not expect them to possess it. Woman has learned that the subject of politics is not more difficult than are some other subjects which she has found herself able to pursue, and, moreover, she has learned to excuse her occasional lapses by saying that there are some men who are not widely informed concerning national and international affairs.

She has learned to look upon life more seriously and more widely. The fear once generally expressed, that she would treat the ballot frivolously, does not promise to be fulfilled, at least while she is new to its privileges. Everywhere there is the evidence that she feels the ballot is hers to use, not to play with, and that she must use it with a sense of its power and of her responsibility in the affairs of city, state and nation.

In the new world she has learned some things which suggest possible dangers. She has learned the game. The effort to gain citizenship has revealed to her the mysteries of the lobby and the committee room. She knows how to match wits, to use her facts at the most effective moment, to "check up" on a candidate's record, to swing public opinion. If she should use this knowledge in a bad cause—and probably at times she will!—the resultant evils will be disastrous to herself and to the nation.

She has learned, too, the thrill of political ambition. She desired suffrage for the sake of democracy and justice, for the sake of righting wrongs done to those who had no means of redress, especially for the sake of the home and the family. Now that she has the ballot and knows how candidates are chosen and votes are made, she is still set on these high issues, but, incidentally, she would be glad of a place in the direct conduct of public affairs. Of course, she reasons, she must have such a place on the school board and the town council,—otherwise the local

reforms for which she feels responsible will be neglected. Almost as logically, she should go to the state legislature and to congress. And, really, well, she wouldn't just mind being President, say in eight years from now! As is so often the case with well-intentioned men in public life, motives become more and more difficult to analyze as the call of personal ambition is blended with the call to service.

These dangers are a part of the price, but the goal is worth it. Woman needed the new world, and, even though she may not always act her part in it wisely or unselfishly, she was needed in the new world to which she has come.

Philosophy and Money

A Parable of Saged the Sage

THERE came to me a Rich Man, who spake unto me, saying, What is a Philosopher?

And I said, As is his name, so is he; one that loveth Wisdom.

And he said, Art thou a Philosopher?

And I said, Humblest am I among the most humble of her servants; yet am I a lover of Wisdom.

And he said, I am no Philosopher, but I am a Rich Man. What dost thou consider a Rich Man to be?

And I answered, As one whom God hath blessed so richly with abundance of Soup wheron he filleth himself so that he hath no room nor appetite for the Ice Cream, so is many a Rich Man; but also there are Others. Of which sort art thou?

And he said, If thou art a Philosopher, thou shouldest know. But art not thou thyself a lover of Money? Yea, doth not every Philosopher love Money more than any Rich Man loveth Philosophy?

And I said, That question hath been asked of old. And there was a Rich Man in Olden Time who thus asked a Philosopher wiser than I. And that Philosopher answered, The reason that Philosophers care more for Money than Rich Men care for Wisdom is that Philosophers know what they lack, and Rich Men know not.

And he said, The Philosopher who said that was a Wise Old Boy.

And I said, O thou Rich Man, thou art not altogether hopeless. Even like unto the Big Monsters of the Deep that yet are Mammals and not Fish, so hast thou something beside Gills; yea thou hast Lungs that are fitted for More Oxygen than thou canst extract from the Salt Water of Business; and now and then must thou Come Up to Breathe.

And I said unto him,

Hearken thou to me. The Philosopher is not saved by his Philosophy, and it is Right Possible for him to be at one and the same time a Philosopher and a Fool; neither is there any way under Heaven whereby either may be saved if he use not the gift of God for the welfare of others.

And he said, Thou art indeed a Wise Old Boy.

Shall Employers and Workers Fight or Cooperate?

By Worth M. Tippy

THE year since Labor Sunday, 1919, has been one of world-wide industrial conflict. It has witnessed the steel strike in the summer and early autumn of 1919, the coal strike in November, the railroad strike, the so-called outlaw strike in the spring, the longshoremen's strike in New York City, tense labor situations throughout the country over the open shop, as for example in Atlanta and Wichita, and an antagonism bordering on violence in the states of the great Northwest. A well-known statistician estimates that during August and September, 1919, the workers lost through strikes \$41,272,000 in wages, and employers \$4,127,000 in profits. At that rate the cost of strikes for the entire year would be a quarter of a billion dollars in wages and about \$25,000,000 in profits.

Corresponding to these movements of labor has been like organization of capital, fighting for the open shop, with the conviction by labor that the open shop means a shop hostile to union labor, meeting force with force, as for example in the steel strike, conducting a nation-wide propaganda to influence public opinion. Not only are these conflicts producing enormous economic losses due to strikes, lockouts, various forms of sabotage and underproduction; but worse than that, and finally more dangerous, is the destruction of the solidarity of the nation, the growth of class hatred and class organization. The spirit of brotherhood and an effective cooperation between individuals, groups and classes is vital to democracy. If it cannot be secured, or if for any reason it is destroyed, the nation in which this takes place passes rapidly into autocratic control, or class rule, or anarchy; or through anarchy into autocracy, or class rule.

THE CHRISTIAN POINT OF VIEW

But as disciples of Jesus Christ we look upon these events also from another point of view. The spirit of brotherhood constitutes the central fact in the Christian religion. Class organization, class struggle, class hatred, may be essential to progress in a world governed by the law of competitive struggle, or as it is called in the Bible, the law of "an eye for an eye and a tooth for a tooth," but they are directly opposed to the spirit of Christ. They destroy what the church is striving to create: namely, the spirit of love and cooperation for the good of each and all. Therefore the true Marxian, acting on materialistic principles, hates all religion; and the true Christian, acting on spiritual principles, hates the idea of class struggle. The Christian looks upon the class struggle as upon war, to be resorted to only in extremity, when there is no other recourse, when the evils attendant upon a policy of non-resistance would be more intolerable than war itself. The sufferings of a down-trodden class may become so

great, indeed they have been so great in the past, as to justify violence. I do not hesitate to say this. But such is not the case in the United States, nor in England, nor in France. In these great democracies the door to orderly and constructive social changes is wide open. Whatever obstructions exist may be expected to operate in any form of society. Certainly there is as much freedom of discussion, of the press, of legislation, of industrial organization in the United States as in Soviet Russia.

It is only needed in America for any group desiring radical social changes to convince the majority of the electorate that the changes are desirable, to create an adequate organization of that sentiment, and to exercise that amount of patience to effect the changes which would be necessary in any stable government, to bring about such changes. The mines and railroads, for example, may be nationalized whenever a working majority of the people become convinced that it is advisable. When a minority attempts to force nationalization prematurely by revolution or by revolutionary direct action, they array themselves at once against the commonwealth, and to oppose them at whatever sacrifices, becomes the duty of every other citizen.

The church is also interested in the industrial conflict not only because it sees the spiritual and ethical principles which it has inculcated being swept aside, but because of an equal concern for the welfare of individuals and of families. It has seen in Russia the civilization of a great people almost destroyed by a sudden and violent undertaking of profound social reconstruction. It knows that a like fate awaits any people where the same experiment is successfully launched. Bertrand Russell, returning from an inspection of soviet Russia with the British labor delegation, writes:

For my part, after weighing this theory [Communism] carefully, and after admitting the whole of its indictment of bourgeois capitalism, I find myself definitely and strongly opposed to it. The Third Internationale is an organization which exists to promote the class war and to hasten the advent of revolution everywhere. My objection is not that capitalism is less bad than the Bolsheviks believe, but that socialism is less good, at any rate in the form which can be brought about by war. The evils of war, especially of civil war, are certain and very great; the gains to be achieved by victory are problematical. In the course of a desperate struggle the heritage of civilization is likely to be lost, while hatred, suspicion and cruelty become normal in the relations of human beings. In order to succeed in war a concentration of power is necessary, and from concentration of power the very same evils flow as from the capitalist concentration of wealth. For these reasons chiefly I cannot support any movement which aims at world revolution. The injury to civilization done by revolution in one country may be repaired by the influence of another in which there has been no revolution; but in a universal cataclysm civilization might go under for a thousand years.

The nation at this hour faces the question, Is there any peaceful way out of the industrial unrest? Or must we count upon it, with its losses and dangers, as a permanent factor in American life, to be kept under control by coercion? Or is it possible that we also must pass through a bloody cataclysm like that of Russia? I think that any one who sits down quietly and thinks at the problem as dispassionately as he is able, will conclude that revolution is infinitely undesirable, and that, as was said by Goldwin Smith, statesmanship is the art of avoiding it; that coercion is no final way out of the present unrest; but that the continuance of that unrest is so costly and dangerous that it cannot be allowed if a successful solution of the problem can be found.

IS THERE A PEACEFUL WAY OUT

There is no solution, on the basis of the present organization of society, unless the parties to the unrest—holders of capital, industrial managers, workingmen and the state representing all the people—can be induced to come together, in amicable conferences, to work out cooperation. That is the hope of the hour; and to bring about that conference, locally and nationally, is just now the most important task before the American people. If employers and workers are to get together to work out cooperative relations in industries which shall put heart and power into production, which shall bring just and balanced returns to the two groups, there must first be devised a method by which they can get together and keep together. If no form of labor organization is permitted and if not only strikes but labor organization is fought to a finish or avoided by subterfuge, there appears no way out of our troubles, but rather a deepening of them. We shall have: autocratic management of industry on the one side, and either a kind of serfdom on the other, or a militant, bitter and class conscious organization of labor on the other growing yearly more revolutionary. That is just the danger of the present hour.

UNIONS AND SHOP COUNCILS

Two methods having possibility of immediate application have been devised to meet this problem: labor unions, for collective bargaining, and mutual shop organization of the workers in individual plants or series of plants. The two are not necessarily inconsistent. In England they are built together in the great national organization of industries now going on under the leadership of the government. The unions in that country represent labor in its larger aspects, the shop councils the local affairs of the shop. The unions may be and usually are the backbone of the shop councils, and this will come about naturally when relations are harmonious, as at present, for example, in the national organization of the garment industries of the United States. The right of collective action by the workers is recognized as fundamental by the Industrial Conference called by the President, in its report of March 6, 1920, and also in the platforms of each of the two great political parties for 1920. The Platform for American Industry adopted on May 18, 1920, by the National Association of Manufacturers recognizes it as a relative right,

ending where injury to the public begins. The Chamber of Commerce of the United States, in the twelve principles of industrial relations issued officially on July 30, 1920, recognizes the same right, limiting it by the principle of the open shop, the legal responsibility of unions, and the valid exercise of public authority.

It should be kept in mind also that over 4,000,000 men and women in the United States are at work in industrial and commercial organizations which deal with their workmen through regular unions. Great industries like mining, transportation and garment making are and have long been on a union basis. These industries represent a long and valuable experience. They have developed leaders who understand organization, who know the results of industrial conflict from bitter experience and who therefore realize the importance of stable relations. They are harassed by extremists and ambitious rivals in their own ranks, and by employers who are ready at a favorable opportunity to break up their organizations; but if trusted and dealt with justly, they may be counted on to cooperate in working out industrial peace.

PRESENT EXPERIMENTATION

Most important experimentation is now taking place in several hundred factories in the United States, in the form of local shop organization of workers as distinguished from regular union organization. These have assumed certain fairly standardized forms, which are sometimes designated respectively as the Leitch plan, in which the management and the workers are organized after the general scheme of the Federal Government; the Hart, Schaffner and Marx plan which is a preferential shop and places responsibility for shop discipline on the men by a thoroughgoing system; the Filene plan, in which the entire government of the store is in the hands of the total personnel; the Rockefeller plan which was applied to the Colorado Fuel and Iron Company after the Ludlow tragedy, in which representatives of the management and of the workers sit in joint conference on questions of cooperation, conciliation, safety, sanitation, housing, recreation and education.

It is not my purpose to go into these plans—their successes, their failures, their limitations—nor to discuss the value or the evils of trade unions; but to urge the recognition of the necessity of collective action by the workers, and the importance of employers abandoning the attitude of uncompromising hostility to labor organization and assuming in its place a willingness to meet and cooperate with their employes under whatever mutual safeguards they may think necessary. The important thing just now is a change of attitude, a willingness to get together, a nation-wide effort, led by employers, to find a way to work together. Even so hostile a body to organized labor as the United States Steel Organization, should not only abandon its twelve hour day, its seven day week and its long shifts, but should also work out a sincere organization of its plants. It could at least go as far as the United States Harvester Company, or the Colorado Fuel and Iron Company. I am encouraged to say that it has had the matter of organization under consideration, and that it has

given assurances that it will remove such abuses as those mentioned.

Let us recognize that the task is extremely difficult, and can be accomplished only with great patience and through an extended period of time. Capital and labor have fought each other so long that it will be hard to get together. Neither side will trust the other at first. Dogmatic and selfish men on both sides will do all in their power to obstruct cooperation. The revolutionists will fight it with fanatical zeal and skill. The problem is not the same in different factories and in different industrial centers, and the sincerity and capacity of existing leadership makes the problem correspondingly easy or difficult. If all industries could have such leadership as now exists on both sides in the men's garment industry, then we should be well on our way to industrial peace. I am convinced that such leadership is latent, but it has to be found.

SPIRITUAL PRINCIPLES IN INDUSTRY

But, is there not something deeper to be considered, namely, the spiritual principles upon which employers and workers are to come together, and upon which a permanent, happy and really productive industrial organization of the nation can be built? Our industrial life has been built in part upon wrong and un-Christian foundations, and one great task which lies immediately before us is a great work of education, which shall change our beliefs as well as our practices, and put the six working days on the basis of Christian principles. Is it not the essence of our problem to substitute the golden rule as a controlling motive for our doctrine of competitive struggle? That law of struggle or competition, as the historic and dominant law of industry, has pitted employer against employe, corporation against corporation, nation against nation. It was responsible away back for the great war with its gigantic economic and human losses. It has pitted capitalist and employer against the workers, and the workers against capitalist and employer in a struggle which threatens another cataclysm and at least the temporary ruin of civilization. The workers have not been considered first of all as human beings, with families and children—men to be given opportunities, to be helped to self-expression, to be inspired by large rewards; but parts of a mechanism, a terrible, powerful, wonderful mechanism, which on the whole has worked them hard and often reduced years of technical skill to unskilled work by the creation of machines of remarkable complexity. They have been subject to unemployment, millions of them to shifting places of abode—there are a million and a half migrant workers in the United States—and millions of them, their wives and their children, have until late lived on the borderland of poverty. They have been forced to be selfish with their children; their homes have been unattractive; they could not pay their way in the church, and their lives have not been sufficiently inspired by opportunity.

The employment manager of a ship-building plant said to me in May, 1917: "We shall have a dangerous time with labor at the end of the war. And we as employers are mainly to blame. We have treated our workmen as

hands rather than as men, and have not trusted them with cooperation." In that particular industry the trouble began as he predicted, but the company saved the situation by a rapid and intelligent readjustment.

WE WANT THE GOLDEN RULE

Now we want the golden rule, "Do unto others as you would have them do unto you," and Christ's saying, "Thou shalt love thy neighbor as thyself," set up in factories and applied to the total personnel, from stockholders, directors and president to the unskilled day worker. We want the old words of Micah: "What doth Jehovah require of thee, but to do justly, to love kindness and to walk humbly with thy God," for it means the same. We want the concern for the individual life, which is basic in the teaching of Jesus, to have a controlling place in industrial relations. The golden rule applied to a factory must mean certain great ideas out of which can grow Christian practices. It means first that management and men shall work out some effective and sincere form of organization mutually satisfactory, which shall give the men self-expression, recognition of their manhood, self-protection, and a chance to put their thought and power into action productively; and which shall give to capital and management equally just and self-respecting recognition.

It means secondly, not only living wages but the largest and justest possible return for the work done by the workers, and especially for increased production. Returns to capital and management are usually disproportionate, and labor is justly demanding a larger proportionate share in the form of a permanently higher level of wages. From the point of view of the church, this is not only a matter of rights, but grows out of the necessity of the worker and his family if they are to have good housing, good food, sufficient clothing and recreation, and if they are to be able to educate the children and provide against sickness and old age.

The golden rule means, in the third place, new human relationships between owners of capital, managers, superintendents, and the men and their families. It is worth a heavy price to restore those relationships. In every considerable plant there should be some employed person whose duty it is to promote those relationships, who, for example, might go to the president one day and say, "I want you to get into your car and go to the home of Ivan Kolinsky on B Street—his little girl has died and a call from you will mean much to him and to the men."

WORKERS MUST LOVE DISCIPLINE

Is it not time to recognize also that business ought to be so organized as to contribute to the spiritual development of all involved—stockholders, directors, bankers, management, superintendents, workingmen—they and their families? As at present conducted, the competitive principle necessarily breeds wrong ways of making money, sabotage, suspicion, hatred and antagonism. These are destructive of the Christian life and tend to undo the constructive work of the church, the school and the home.

The golden rule means the same spirit and the same cooperation by the men as by their employers. We shall need, as a church, to say that to them with the same earnestness, and possibly with greater courage. We are not nearly so free to point out the evils of trade unionism, as of employers. The social service leaders of the churches have laid themselves liable to the charge of unfairness and onesidedness in these important relations. There rests upon the ministry a manifest duty to be teachers of truth from the point of view of the teachings of our Lord, without respect of persons. The problem the nation is facing in the present industrial conflict is difficult and worldwide, but it is capable of solution. What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, of religion and of morality. But the men of faith and good will, who believe in the golden rule, who are determined to use whatever power they have to work out a better industrial organization, based on the principle of the sermon on the mount—they are the hope of the nation.

OPPORTUNITY OF THE CHURCH

And here it is that the church comes into its own and has its opportunity. How great is that opportunity is

shown by the following paragraphs of a letter from the labor manager of a large industry:

"I participated in a thorough attempt of the Chamber of Commerce of the United States to direct the industrial evolution through which we are now passing and discovered there how impossible it is for the employers themselves to meet the situation.

"I also had occasion to study thoroughly and participate somewhat in the work of the President's second industrial conference and to see how little could really be done by the government in these matters. Indeed the report of the conference reflects the difficulties and looks in the direction of voluntary arrangements in each industry.

"There seems to be left the power of the church as a means for educating men's minds, their motives and interests, to the necessities of the present situation. The change of viewpoint must be so great in most cases as to require the aid of some powerful influence outside of the business motives. Herein lies the church's opportunity, not only to supplement the work of organized business and the government in the direction of an orderly evolution of industrial relations but to actually propose new plans and policies based upon fundamental principles."

Pages From a London Diary

By Joseph Fort Newton

Called four years ago from a pulpit in a small city, whose name was utterly unknown on the other side of the sea, to the pulpit of the City Temple, London, the most commanding pulpit in English-speaking Protestantism, Dr. Joseph Fort Newton carried into his strange new environment a singularly impressionable and discriminating mind. He conceived his ministry in terms of a sort of ambassadorship, modest but responsible, in which his task was to interpret to each other the two cousin nations on the two sides of the Atlantic.

During his ministry in London, from July 1, 1916 to November 1919, he kept with some regularity a diary from which he has allowed us to make the following notes. As the entries here related have to do not with events but with moods, impressions, observations and reflections no dates are given as they are of but little, if any, consequence. A large part of the diary will appear in a forthcoming book by Dr. Newton to be entitled, "The City Temple; an Ambassadorship."—THE EDITORS.

YES, it is London, and if I had been set down here from anywhere, or from nowhere, I should have known it. All things turn to the left, as they do in the Inferno of Dante. And how quiet. Compared with the din of New York and the nightmare of the Chicago Loop, London is as quiet as a country village. No skyscrapers, few street cars, and no hideous over-head railways. Slowly it works its spell, everywhere the hauntings of history, everywhere the stir and throb and tragedy of history in the making. But London has seen war before; it is a very old city, weary with much experience, and willing to forgive much *because* it understands much.

—St. Paul's and the Abbey make very different im-

pressions upon me. Somehow the impression made by St. Paul's, so massive and magnificent, is intellectual, rather than spiritual. So it is with all of Wren's churches. The work of a brilliant man in a brilliant age, they lack that ineffable thing one can neither define nor resist. How different it is in the grey old Abbey. Stately, austere, beautiful in the summer sunlight, it is the home of that Eternal Loveliness which breaks the heart, and mends it. If one cannot pray in the Abbey, where men have prayed for ages, and where the echoes of their voices seem to cling to its wondrous arches, he cannot pray at all. Who can measure the influence of such a building! It stands for order in the land, for order in the street, for order in the secret places of the soul.

—Religion is in eclipse; the church seems dead. There is a vast and seemingly unbridgeable gulf between the church and the working classes, and it widens every day. Much of the life of England, as of America, is pagan, and the new paganism is harder and more materialistic than the old. The irreligious man of today has no fear, no reverence, no superstition even. Evidently it is the beginning of the emancipated, atheistic, international democracy, so long predicted. Still, when I see the conditions in which not a few of the working folk live, I am not surprised. In London, and even on the countryside, people are living in environments—sometimes two families in one room—which make it difficult to maintain the dignity, much less the decencies of life. Physical disease and

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moral decay are inevitable, and the spiritual life seems like a fourth dimension. Much is said about unrest; what amazes me is the infinite patience of the people. But there will be a day of reckoning.

—Took tea today with Donald Hankey, whose little book of essays, "A Student in Arms," is the most inspired interpretation of the private soldier yet written. Nor do I wonder at it, after meeting him. Modest, with a hesitating courtesy of address, there is something haunting about the lad, something lovely yet simple and strong. He agreed that he had perhaps painted military life in too rosy a color, but said that he would show the other side later. One feels that he knows the way to Emmaus, and that when he wrote "The Beloved Captain," he wrote right out of his heart, as frankly as he talked to me. When I think of a man like that serving as a target for bullets, or floundering in the muddy, lousy trenches, I understand why the boys at the front pray in one breath and swear in the next. The contradictions of war!

—Three times recently I have heard Dr. Forsyth lecture, and I am as much puzzled by his speaking as by his writing. I found myself interested less in his thesis than in the curiously involved processes of his mind. Some years ago I read his famous article on "The Lust for Lucidity," a vice of which his worst enemy, if he has an enemy, would never accuse him. It is indeed strange. I have read all that he has written about the Cross, and yet I have no idea of what he means by it. As was said of Newman, his single sentences are lucid, often luminous, but the total result is a fog, like a Scottish mist hovering over Mt. Calvary. One recalls the epigram of Erasmus about the divines of his day, that "they strike the fire of subtlety from the flint of obscurity." But perhaps it is my fault. When he writes of literature and art he is as inspiring as he is winsome.

—Went down yesterday to Selborne where, well nigh two hundred years ago, Gilbert White watched the Hangar grow green in May and orange and scarlet in October, and learned to be wise. One can almost see the old bachelor clergyman, his face marked with pockpits, as he walked over the chalk hills, which he called "majestic mountains." He was a man who knew his own mind, and worked his little plot of earth free from the delusions of grandeur, and published his golden book of nature lore in the year of the fall of the Bastille. Because of this coincidence of dates, it has been said that White was more concerned with the course of events in a martin's nest than the crash of empires. Even so, but it may be that the laws of the universe through which empires fall are best known by a man who has the quietness of heart which will not frighten a mother-bird when he visits her. White asked the universe one question, and waited to hear the answer: Take away fear, and what follows? The answer is: Peace, even the peace without which a man cannot learn that "when redstarts shake their tails they move them horizontally."

—Have just returned from the Induction of R. J. Campbell as vicar of Christ Church, Westminster, and I find my feelings hard to analyze. The Bishop of London preached

a simple, practical sermon, in which there was not a phrase of inspiration—except what he quoted from Browning. Campbell seemed aloof and pensive, as one who has journeyed a long way and passed many graves along the road. He stood at the altar, holding a Bible aloft in his hand, and accepted the Thirty-nine Articles—and I remembered what he had often said of the intellect equal to such a feat. As to his sincerity I make no question, but I wondered what had happened in his heart, and how such a thing could be. Temperament, no doubt, explains much. The very qualities which made him so stimulating a preacher, made him a poor guide for theological wayfarers, the more so when, unfixed from his orbit, he became a wandering star. For he was ever a lonely, pilgrim soul, a trail of fire burning at white heat, restless, impulsive, erratic. Such a mind has no place in English Non-conformity, in which there is so much that is not only definite, but hard, unyielding, and ungracious. By temperament he belonged in the Church of England, and I wish him peace and fruitfulness in its wide fellowship, its sweet and tempered ways, and its veneration for those symbols which enshrine the wisdom and faith of the past.

—Went to the King's Weigh Church this evening and heard Dr. Orchard for the first time. He is an extraordinary preacher, of vital mind, of authentic insight, of challenging personality. From an advanced liberal position he has swung toward the New Catholicism, seeking to lead men by the sacramental approach to the mystical experience. Seldom, if ever, have I heard a preacher more searching, more aglow with the divine passion. With the light of God in his face he said: "You need Christ, and I can give him to you,"—and I, for one, felt Christ ministered to me through a sweet religious soul in whom he lives again. Surely that is the ultimate grace and glory of the pulpit. It was more than an offer of Christ; it was a sacrament of communication.

—How beautiful is the spirit of reverence which pervades an English church service, in contrast with the too informal air of much of our American worship. The sense of awe, of quiet, of yearning prayer, makes an atmosphere favorable to inspiration and insight. It makes preaching a different thing. In intellectual average and moral passion there is little difference between English and American preaching, but the emphasis is different. The English preacher seeks to educate and edify his people in the fundamentals of their faith and duty; the American preacher is more intent upon applying religion to the affairs of the moment. The Englishman goes to church, as to a house of holy mystery, to escape from the turmoil of the world, to be refreshed in spirit, to regain the large backgrounds of his life against which to set the problems of tomorrow. It has been said that the distinctive note of the American pulpit is vitality; of the English pulpit serenity. Perhaps each might learn from the other.

—So everything is to be rationed, bread, butter, meat and—the truth. But that has been rationed all along. It is a war fought in the dark by a people fed on lies. One recalls the line in the Iliad, which might have been written this morning: "But we mortals hear only the news, and

know nothing at all." Propaganda is the most terrible weapon so far discovered by the war. It is more deadly than poisoned gas. If the wind is in the right direction gas may kill a few, but the possibilities of the manipulation of the public mind by propaganda are as limitless as they are horrible. Without the facts how can we think intelligently? Yet a few men control and ration our knowledge of the facts. One is so helpless in the face of it. No one asks for news that would aid the enemy, and that is an excuse for covering and smothering every kind of inefficiency, every kind of blunder. Once having this power, they will keep it for years after the war—the truth of which no one of us will live long enough to learn.

—Lloyd George spoke in the City Temple today, and it was an astonishing performance, alike for its wizardry of eloquence and its moral camouflage. For weeks he has been under a machine gun fire of criticism, and the audience was manifestly hostile. But within ten minutes he had them standing and throwing up their hats. It was pure magic. I felt the force of it. But after it was over and I had time to think it through, I found that he had said almost nothing. He is a man of ideas, I should say, rather than of principles, as Asquith is a man of principles rather than of ideas. Not once has he given me a sense of sincerity. The "Evening Star" said that he is not a statesman, but a stuntman, and I am inclined to agree with it. Yet his record of actual achievement is colossal, and I know of no personality in this kingdom that could take his place. Like Roosevelt, he knows how to dramatize what he does, making himself the hero of his story, and it is so skilfully done that few see through the trick. Even while I cannot trust him he fascinates me.

—There is more liberty of thought in England, much more, than in America. Liberty, in fact, means a different thing in England from what it does with us. There it signifies the right to think, feel and act differently from other people; here it is the right to develop according to standardized attitude of thought and conduct. If one deviates from that attitude, he is lashed into line by the scourge of opinion. Nor is this conformity imposed upon us from without. It is inherent in our social growth and habit. The average American knows ten times as many people as the average Englishman, and talks ten times as much. We are gregarious; we gossip; and because everyone knows the affairs of everyone else, we are afraid of one another. For that reason, even in peace times public opinion moves with a regimented ruthlessness unknown in England, where the majority has no such arrogant tyranny as it has among us.

—The truth seems to be that of the ancient slogan, "Liberty, Equality, Fraternity," England chose liberty, we selected equality, and neither of us has yet learned to pronounce, much less practice, fraternity. Politically England is more democratic than we are. Socially we are more democratic than England. Equality makes for the good of the state, liberty for the good of the individual; but somehow the two must be joined, if we are to have noble men and a stable state, and it is in fraternity that the solution is to be found.

—Today is the anniversary of the opening of the Battle of the Somme, and the "Times" has three long columns of In Memoriam notices, to read which is like listening to a requiem—like those imploring voices that cry and wail in the opening bars of the Dead March in Saul. Yet, as the Dead March ends in an outburst of exultation, so here the trumpet of triumph sounds above the sob of sorrow. Again and again a new word appears: "In proud and loving memory;" and three times this text is quoted in a spirit of heavenly paradox: "He asked life of Thee, and Thou gavest it him, even life for ever and ever." No, no; on this day two years ago those lads of the Somme did not die; they only changed the manner of their lives. They rest with King Arthur in Avalon, beyond the glassy waves.

VERSE

Death

I AM the key that parts the gates of Fame;
I am the cloak that covers cowering Shame;
I am the final goal of every race;
I am the storm-tossed spirit's resting-place.

The messenger of sure and swift relief,
Welcomed with wailings and reproachful grief,
The friend of those that have no friend but me,
I break all chains, and set all captives free.

I am the cloud that, when Earth's day is done,
An instant veils an unextinguished sun;
I am the brooding hush that follows strife,
The waking from a dream that Man calls—Life!

FLORENCE EARLE COATES.

Enlisted

ON! March on to ends that we know not!
Long we've tramped the dust of the road,
Slept at night by the wayside, leaning
(Step! Keep step!) on the daytime's load.

Near at hand the green of the meadows;
Fresh and cool the whispering grass.
Rest in the shade the willow-trees offer
(Step! Keep step!) that wave as we pass.

Weak hearts waver—look back and linger;
Cowards hasten with downcast eye.
(Step! Keep step!) Thou Lord of the highway,
Grant that we march steadily by!

ALDIS DUNBAR.

Contributors to This Issue

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A COMMUNICATION

EDITOR THE CHRISTIAN CENTURY:

YOUR editorial in *The Christian Century* of August 26th entitled, "A Passing Dogma," seems to us to be based upon such a misconception of the facts as they relate to the practice of our mission churches in China that we desire to ask that you give equal publicity to this statement. The assumption that certain things which you relate as facts are well known to those "in any sort of vital touch with the mission field" is not borne out by those of us who have visited the fields.

Your statement reads as follows: "Indeed the situation in China is even more concrete than the correspondence of Mr. Elmore discloses. The fact is that it is no mere question for academic debate, over there, nor one in connection with which mission forces are waiting for permission from the home base before they take action. The mission churches have already exercised their congregational prerogatives and taken action. Most if not all of the mission churches of Disciples in China have been for some time receiving unimmersed Christians into their membership. They feel that, under God, they cannot do otherwise. The membership reports sent to missionary headquarters in America have made no distinction between immersed and unimmersed members. And while for prudential reasons the China Mission has issued a request that hereafter in the reports to the society in America, only the number of the immersed be given as the number of members, this action affects only the report sent home, and not at all the actual practice by the churches." The following are the facts in the case as we understand them:

1. It is not the practice of the Chinese churches to receive the unimmersed into membership. Neither the China Mission nor any congregation of native Chinese have ever taken action to receive the unimmersed, nor have they planned to do so.

2. No native church in our China mission is yet in a position to exercise its own prerogative on such a question even if it were inclined to do so. It is with deep regret that we state we have no independent, self-supporting churches in China as yet. All are supported in some degree by friends in America. Consequently they do not attempt to take independent action regardless of the wishes of those who support them. Whether intentionally or not, you have certainly given the impression that the churches as such have taken some congregational action sanctioning open membership. This has not been done and we do not see how it could be done under the circumstances even if the native churches were so inclined.

3. It has not been the intention of the China mission to include in the statistics of membership sent to America the names of any Christians who may be worshipping with the congregation but who have not been immersed. If this has been done in any case it has been without the knowledge or sanction of the China mission.

Besides the above statement, we feel that an additional word should be said in explanation of how a misunder-

standing might possibly arise with regard to the real situation in China.

On a field like China, where the churches are small, the Christian leaders few, and the little bands of Christians surrounded by millions of heathen people who have absolutely no conception of the one true God, it is necessary to make the very few Christians coming into the community, feel absolutely at home in the congregation of natives, whether they are members of one of our churches or not. These people are recognized in the activities of the churches even more than here in America and sometimes because of the lack of leaders even used as Christian workers. The attitude of the missionaries and native Christians toward them is the same as here. They are taught the New Testament way as we understand it and if they desire immersion are received formally into the churches. Sometimes, however, such a person prefers to keep his membership in the home church where he was converted from heathenism and does not wish to be immersed. His connection with our church may go on for years and being prominent in the work the distinction as to whether he is on the membership roll or not might be overlooked. This might lead to a mistake being made as to these members being counted in statistics sent home. On the mission field less attention is paid to a printed church membership roll than here at home and considerably more attention is paid to the group of people gathering together for worship and giving evidence of a holy life.

One of the secretaries of the society was present at the last annual convention, held in China in May of this year. He explains clearly why there was probably a request this year, in asking for statistics, that only bonafide members be reported. The explanation follows: Mr. Baird in his address at the annual convention brought up the question of open membership in view of the tendency in China toward union and the actual proposal of certain communions for organic union. A statement by him expressed his belief that a number of our stations in China were already practicing it. This no doubt arose from his belief that the use of Christians of other communions is virtually a recognition of their membership in the churches. In consideration of his address by the resolutions committee which functions similarly to the resolutions committee of our national convention in America, his entire address, including this feature, was considered. The committee was representative of all the stations and consisted of ten members. There was prompt denial of the statement made in the address and not one member of the committee expressed himself as agreeing with Mr. Baird's statement. In fact the committee voted to appoint a representative who on the floor of the convention should express disapproval of this and other statements in the address. The committee agreed, therefore, that the question of open membership did not require a resolution or discussion in the convention. However, in view of the statement in the address and that there might be no doubt about the posi-

tion of the mission on the part of anybody, it was mutually agreed without any formal motion, that in calling for statistics each station should be reminded that only those who had been immersed were to be included. The instructions about the statistics were for the purpose of making clear to all the policy of the mission *as it has been all the time*, and not to introduce a new or different method. All this was done on the initiative of the committee itself with no suggestion from the visiting secretary publicly or privately or in any correspondence from America. These facts are verified by three missionaries now home from China, two of whom served on the resolutions committee. This seems to us positive proof that the China mission can be implicitly trusted to meet any emergency which may arise and that a group of consecrated leaders such as these mis-

sionaries are, will not only maintain true loyalty to Christ, but will also be keenly sensitive as to their relation to the constituency which supports them.

In conclusion, we wish to say again, and with all possible emphasis, that the China mission is not practicing open membership or advocating open membership.

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*Executive Committee
of the Foreign Christian Missionary Society.*

The Lawrence Strike

THE Social Service Commission of the Federal Council of Churches has just issued a report covering its very thorough study of the great textile trade strike in Lawrence which lasted from February 3 to June 4, 1919. It is a pamphlet of twenty-four pages and can be obtained by sending ten cents to the Commission's headquarters at 105 E. 2nd St., N. Y. The investigation was thorough-going and dispassionate and the report is keenly analytical and unprejudiced in its form and method. It is somewhat belated in the date of its publication, coming as it does fifteen months after the conclusion of the strike. The investigation was meant to be objective and could not have been made such while the strike was on, but three or four months would no doubt have sufficed to put all the studies in sufficient perspective and some useful purposes might have been served by publishing them one year ago. The difficulties that prevented this are not given, but I have no doubt they were sufficient and the report is not any the less useful at the present time because of this.

This sort of thing is the most useful contribution the Social Service Commission of the Federal Council can make at the present time in relation to industrial strife. It is well put in the concluding paragraphs as follows; "The social principle governing the relations of the general public to a wage dispute would seem to be that the community, which has the largest interest in the controversy, is entitled to all the facts. So long as it is possible for employers to conceal from the public essential facts there can be no adequate settlement of disputes. . . . In the end the most potent force in a controversy is an insistent public moral demand that justice be done. In the organization of moral opinion the church is pre-eminently fitted to take the lead." Again: "Every economic issue has a moral aspect. The church whose community has become the scene of bitter industrial strife can maintain silence only at incalculable moral sacrifice. . . . It must discipline its offenders of whatever rank or continually apologize for their presence within its walls."

* * *

The Causes and The Calling of The Strike

There are many striking resemblances to the situation in the steel strike. There were many nationalities, little organization, a very low wage scale before the war raises were made; the mills are owned by absentee investors; the mills dominate the town as their chief and almost only industrial factor; there was the usual prejudice against foreigners, with managers and

administrators largely Protestant and workers largely Catholic, and there was one dominating concern or "trust," the American Woolen Co., whose policies fixed those of the "independents," many of whom held a much more liberal attitude toward labor.

A demand for a reduction in hours had been granted, but with a corresponding reduction in wages. The mills were willing to do this because markets had fallen with the cancellation of war contracts. The more conservative labor counsellors were in favor of accepting the reduction until markets improved, with full intention of demanding a raise when they did, but their counsels did not prevail. The more aggressive counsel was for a walk-out in demand of the nine hour wage for the eight hour day. While wages had been raised an average of 87 percent they felt the cost of living had gone up more, that the pre-war wage base upon which this raise had been made was too low and that the companies had made immense war profits. The employers refused to reveal their wage scale but it was found, after all increases including the strike raise, to average, in one large establishment employing 7,000 workers, \$22 per week for men and \$17 for women. This, of course, did not make it possible for the logical breadwinner to earn a living for the family. In fact, both men and women worked, and homes and children suffered accordingly. All savings were at the expense of a decent American standard of living. (The American Woolen Co.'s profits were \$13,883,159 in 1917 or 23 percent on the capital stock, the average for eight of the leading corporations for 1916-1918 was 22.6 percent or a total of nearly twenty-three million dollars. These figures do not appear in this report but were taken by W. Jett Lauck from the Poor and Moody Manuals and here quoted from his report to the United States Railway Board on "The Relation Between Wages and The Increased Cost of Living.")

The Report says "the calling of the strike at this time was 'economically inopportune,' that 'it was a war maneuver and it was virtually a 'war psychology' that prevailed': also that there was the after-the-war reaction from 'the strain of work, intensified by the long period of the war, for change, for adventure, and for a rest.'"

* * *

The Conduct of the Strike

The strike was opposed by the United Textile Workers, affiliated with the American Federation of Labor. The organizing of the Amalgamated had to take place largely along with the walk-out and it was never able to command the

support of more than one-half of the workers. The public was unable to reconcile the strike with the falling market, not recognizing obviously the great surplus of profits since revealed. So long as order prevailed public sympathy with the strikers seemed to prevail, but as soon as there was a disturbance "the strikers had to bear presumptive blame for every disorderly act for which responsibility could not be directly assigned." The radicals came in with their propaganda also and still further prejudiced the strike. "In many cases the police, whether knowingly and by design or not, incited to violence." Many of them were imported, and a close study of their conduct found much harshness and brutality. It is no wonder that they were called "Cossacks." All processions and parades were interdicted and every open means for propaganda or for inspiring their men was denied the strike leaders. Many strikers were beaten up, clubs were indiscriminately used in making arrests and as great violence visited upon strikers and their leaders as they were even accused of visiting upon strike breakers. There was some throwing of stones and other petty violence by strikers.

The most striking phenomenon was the leadership given by three ministers. One of them lost his charge for his activities and one had the full support of his congregation. They were frankly advocates of passive or non-resistance, and in all their work counselled "no violence" even to the extent of accepting suffering. This pacifist attitude begot much scorn just at the close of war but, on the other hand, their lofty and sacrificial conduct won many, and their whole influence was helpful to those leaders who tried to avoid all violence. "The attitude of these young idealists constituted almost the only sympathetic relation between the strike and organized religion." Two or three of the local ministers joined in an offer of mediation, which the employers promptly refused. The leading Catholic priest was emphatically hostile, though a vast majority of the strikers were Catholics.

* * *

The Result of the Strike

The employers refused all offers of mediation even when made by the Massachusetts Federation of Churches with the full support of mill managers, local citizens and the mayor. The strikers offered to accept the award of a certain "prominent and wealthy citizen, a former manufacturer," the governor of the state supporting the proposal, but the employers refused even this. A representative of the United States Department of Labor proposed they meet the wage issue as inevitable and without being forced to do so, but this was refused. A New York Times correspondent was told "that the strike could have been settled any day if the radical leaders could have been excluded." The report finds that there were radicals among the leaders. The result of the strike, however, is the incoming of the more radical Amalgamated Textile Workers of America, not affiliated with the A. F. of L. and a denouement strangely out of line with the contention that the situation must be saved from radical leadership. The original demand for a 12½ per cent raise in wages was increased by the United Textile Workers to 15 per cent, and granted, presumably because of their hostility to the Amalgamated. At any rate after much war and loss the strike was formally lost, though the demands of the workers were all won, and the more radical organization is now stronger than ever.

Suppose the employers had accepted arbitrating: all later done could have been done without strife and loss. Suppose they had freely opened their books on wages and profits or could have been compelled to have done so: arbitration would have been inevitable. Suppose there had been conference and common counsel and thus understanding between employers and employees, with open books and frank dealing as partners in the enterprise: it would have saved much for both sides, not alone in money, but in good-will. The conclusion in this

report is that the wage was inadequate, the refusal of arbitration not justified, and that a spirit of conference and conciliation would have avoided the strike. The following words are a striking summary; "The main difficulty is that the employers have lacked the facilities for gaining the viewpoint of the workers; they do not distinguish between material demands and spiritual aspirations; they are alive to economic and mechanical problems, but they have not realized that industry presupposes a science of human relationships." . . . "A successful industry in these days must have a labor policy that takes account of the emergence of new ideals in the world of labor and of the many illuminating experiments that have been made in democratic management."

ALVA W. TAYLOR.

CORRESPONDENCE

Foster's "Youthful Indiscretions"

EDITOR THE CHRISTIAN CENTURY:

SIR: Please reread the article by Alva W. Taylor, of the editorial staff of *The Christian Century* on "Why The Church Failed." Then read what Mr. Taylor calls "Foster's Youthful indiscretions:"

"The wage system must be abolished."

"The thieves at present in control of the industries must be stripped of their booty, and society so reorganized that every individual shall have free access to the social means of production. This social organization will be a revolution."

"Only after such a revolution will the great inequalities of modern society disappear."

"The syndicalist sees in the state only an instrument of oppression."

"The workers in each industry shall manage the affairs of their particular industry; the miners shall manage the mines; the railroaders manage the railroads, and so on through all the lines of human activity."

"Capitalism is organized robbery."

"Capitalists have no more right to the wealth they have amassed than a burglar has to his loot."

"The so-called legal and inalienable rights of man are but pretenses with which to deceive workingmen."

"In modern society, as in all ages, might is right."

"The end justifies the means."

The result is fearsome. It is one thing when W. Z. Foster voices such vicious assaults on individual rights guaranteed by the Constitution. It is quite another thing when *The Christian Century* lends its influence to such doctrines. Class appeals and economic adventures of incalculable effect do not accord with the spirit of the first page prayer.

Augusta, Ga.

LONDON A. THOMAS.

"A Passing Dogma"

EDITOR THE CHRISTIAN CENTURY:

SIR: If the editor can give the space necessary, I, for one, wish to endorse, primarily, at least, the editorial of Aug. 26, "A Passing Dogma." I fully believe and have so believed for some time, that the "dogma of immersion-baptism" is "passing," or to be more correct, has passed from one Disciple's mind, namely, the editor of *The Christian Century*. I also believe that this Disciple's mind is learning to distinguish between immersion and baptism, and that "it sees the absurdity of the earlier dogma which affirmed that the word 'immerse' and its derivatives could be satisfactorily substituted through the New Testament for the word 'baptize' and its derivatives." I am quite sure that the editor does not misrepresent his own mind and feelings in this matter, and possibly a small constituency of readers throughout the country.

But will you pardon me if I suggest that this represents the conclusions of belated minds? Thousands believed that, long before the editor was born, and opposed the "dogma of immersion for baptism" as strongly then, as he does now. The only strange thing about it is, that one should rise up from the ranks of the Disciples, using the same old club that was used by their opponents more than a generation since! It has an uncanny aspect to say the least.

But I protest that this does not represent the mind of the great body of believers who stand pledged to the restoration of the Church of the New Testament. It does not. The great body of Disciples believe to-day, as they ever have, in the fundamental teaching of the Christ and his apostles. They believe that no man, or set of men, even for so desirable a thing as Christian union, has any moral or other right to change or eliminate a single command of Jesus Christ. If men can change entirely the ordinance of baptism and make it stand for any one of three or more distinct and different things, then they can eliminate it entirely.

I have wondered why the editor thought it necessary to make this statement in "A Passing Dogma." "Yet it must be added that there is a strong and unanimous feeling among their (the Disciples) leadership against the use of any mode in their own practice save the historic and symbolic act of immersion." Does he really believe that immersion is both "historic" and "symbolic"? If historic, why reject it as a "passing dogma"? Christ is historic. Some there are who would reject him. Is immersion "symbolic"? What did it symbolize? and when did the thing it symbolized cease to exist, or pass away?

Speaking in commercial terms, why send sprinkling and pouring to others for "endorsement," before we cash it? Why not cash it at 100 percent on the dollar, on our own account? Why is it supposed to be better when it comes to us endorsed by another? Why not be generous, broad-minded and liberal? If we accept any thing save immersion as baptism from others, at face value, why not practice it ourselves? Why not? I make no prophetic claim, but it is my judgment that it will not be long until some one accepting the conclusions of the editor of the "Christian Century," will both believe and teach that very thing. But the great mass of Disciples will never believe or teach any such thing. They stand pledged to the restoration of the church of the New Testament, in faith, ordinances and life. Humanity will never improve upon that church, unless we surpass the wisdom of its founder and builder, Jesus the Christ. When this task has been accomplished, then will Christian union be possible, and not until then.

Blackwell, Okla.

J. T. OGLE.

The Essential Thing

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "A Passing Dogma," in the issue of August 26, you say that the Disciples' mind "is learning to think of immersion as the form or mode of baptism, and it is able to conceive of the essential thing in baptism being accomplished by some other form or mode."

Now, what is the "essential thing"? Is it a conscious and willing compliance with the desire of Christ as expressed in the great commission? If so, are those who are "christened" in infancy, before they have exercised faith or repentance and before they have made any kind of a confession of Christ, scripturally and really baptized? If an infant were immersed would it be able to claim in after years "the essential thing" called baptism? Do you in practice make any discrimination between those who like the Chinese submit to an act that they are taught is baptism and those who claim nothing more than to have been told that they were baptized when babes and who have no personal recollection of the event? Did I do

right in repudiating my christening, when, as a penitent believer, I submitted to baptism, or have I been twice baptized? Little Rock, Ky.

WARD RUSSELL.

[The essential thing in baptism is initiation into the church of Christ. We think no reader of The Christian Century will deny that, as a matter of fact, this essential thing is accomplished in millions of cases without immersion.—THE EDITOR.]

THE SUNDAY SCHOOL

Saul, David and Solomon *

IN a multiplicity of lessons there is confusion, and nothing could be worse than trying to gather up a whole handful of ideas about these three ancient kings. Their only value to us consists in finding some point of contact between their experience and our own. I find that in the danger of success. All three of these kings began well; Saul went out to battle and avenged the enemies of his nation, David brought the ark back to his people and Solomon asked God for wisdom. All three rose to power. Then success turned the heads of them all. Saul disobeyed God, thinking he knew more about it than the deity. David, softened by luxury, turned to pamper his desires, while Solomon after a brilliant start also passed through success to failure.

I have found much satisfaction in reading Russian novels and in studying the Russian character. There is something wholesome, primitive, winsome, sacrificial about the Russian. For one thing, he fears success. In our country we never stop to analyze the situation, we take it for granted that success is the only philosophy possible. We grasp, struggle, plunge, browbeat, shove aside, override—ever seeking that only goal worth while for a westerner—success. We worship at the shrine of success. A Magazine devoted to telling the life-stories of successful men makes this statement: "Success is getting what you go after." Is that so? Well, doesn't it make some difference what you go after and how much you get? One would think so. Is a rich saloon-keeper such an admirable creature? Is a grafter a god? Then add robbers, murderers and harlots to your list of successful people. We have gone mad on success—anything for success. Buy your way into the Senate! Crush your workers to fill your glass! Destroy property to establish your theory! Cheat to get money! Use cheap methods to win converts! Gather a mob Sunday-school and then exploit it for your own fame! Money, numbers, size, show, newspaper comment, stuff, impedimenta—more stuff. Never mind quality; never mind reality; never mind honesty; never mind self-respect; never mind your neighbor—success, pomp, praise and pelf. Is it not insane?

Now your Russian, on the contrary, has thought all this through, for he is essentially a thinker. He has read about Saul and he knows why Saul lost his kingdom. He has read about David and he knows how success and lazy ease ruined the soul of the shepherd king. He has read about Solomon and he knows how the brilliant monarch was spoiled completely by success. He figures that success makes him hard, makes him cruel, causes him to lose sympathy with the poor and the weak (have you noticed how nearly every Russian novel features an idiot or a tubercular person and makes such a one the object of sympathy—almost reverence?); causes him to lose his own soul. Now tell me who is nearest the truth—Westerner or Russian? I do not stand here to defend the Russians. I confess that I am of the West, western, but I cannot close my eyes to the beauty of certain Russian traits. We know that success is a very, very dangerous thing.

JOHN R. EWERS.

*Lesson for Sept. 26. Review. Selection for reading, Psalm

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishops Deal Firmly with Modern Questions

The bishops in attendance at Lambeth Conference dealt with many other matters than Christian union, though the question of union was the most absorbing. Sex questions were dealt with without gloves. The bishops took a firm position against birth control and the use of prophylactic remedies. They are opposed to divorce, but leave national churches free to afford some relief to the innocent party in a divorce action. In dealing with the question of modern cults, the pronouncement is gentle and sympathetic. The bishops recognize that in Christian Science, theosophy and spiritualism, there is evidence of a heart hunger which the church has not completely satisfied, and they find the remedy in a more diversified ministry. Ministers are urged to take these things into account in their parish.

Noted Preacher on His Way Back to New York

Dr. Kelman has spent the summer in the Orient, visiting his daughter in China, who is a missionary. He is on his way back and it is expected that he will land in Vancouver, B. C., this week. He has spent a large part of the summer in a summer resort of Japan called Karuizawa. He will begin preaching again at Fifth Avenue Presbyterian church of New York the first Sunday in October. In the meantime his pulpit has been filled with eminent churchmen. Dr. F. W. Gunsaulus preached one Sunday and Dr. Campbell Morgan is announced for the last two Sundays in September. This great church is generally conceded to be the cathedral church of New York Protestantism, and the brilliant communion in which Dr. John Hail and Dr. Jowett were the outstanding figures is being maintained by the equally adequate ministry of Dr. Kelman.

Disciples Women Plan Large Things

The first of the women's missionary societies of the great denominations to become autonomous was that of the Disciples. The Christian Woman's Board of Missions was organized in 1874 and was from the beginning an independent society. While the women's society during the current year became a department of the United Christian Missionary Society which is the merger of all the Disciples general organizations, it is related to the new organization on terms quite favorable to the women. One-half of the management of the United Society is made up of women. The Disciples women at the Des Moines convention three years ago adopted a program to whose goals they are working very successfully. They have proposed to send out a hundred new missionaries to foreign fields, a hundred new missionaries to the home field, and to reach by the end of the period an in-

come of a million dollars. There is every reason to believe that these aims will be realized.

Episcopalians Look to Liberia

The Spirit of Missions, an Episcopal journal, reports the return of Bishop Overs from Liberia to America. How this church looks on the Liberian field is set forth in these words: "What Uganda is to the English, what the Kamerun is to the American Presbyterians, what Angola and Zuzuland are to the Congregationalists, this may Liberia become to the American Episcopal church—the brightest spot on the whole map of our missions. We cannot afford to let this challenge go unanswered, or to forego the privilege of sharing in so far-reaching an opportunity. With the unfailing and prayerful support of the church at home nothing is impossible for the church abroad. May God grant that we may speedily demolish the strongholds of corruption and ignorance, and erect in Liberia the eternal foundations of the Kingdom of God!"

State of Montana is Surveyed

The conditions in states which were once regarded as frontier states have been given an accurate survey by the Interchurch World Movement and by the Home Missions Council. The state of Montana has been studied with particular care, and as a result of this study conditions are pretty well understood. The church buildings of the state are very humble, but not so far out of proportion to the homes of this rich and growing but still relatively new country. The ministers usually preach to more than one congregation and this is especially true of the liturgical churches. Large numbers of the ministers are compelled to supplement their incomes by secular work. Among the ministers there is considerable unrest, and many of them are frankly perplexed by their problems.

Will Hold Conferences on Mexican Work

It is claimed by home mission leaders of the various religious denominations that a million and a half of Mexicans have come to the United States since the death of Madero. Most of these have made permanent homes for themselves in this country. Though they were nominally Roman Catholic in Mexico, they have no deep loyalties to that communion, as a rule, and many of them are seeking the ministry of Protestant churches. This fact has lately been recognized by Protestant leaders and a number of conferences will be held this fall on Mexican work, notably at El Paso, Tucson and Albuquerque. The social conditions and the religious needs of these newcomers will be given careful study. The right kind of treatment of

the Latin immigrants would go a long way in the direction of permanent peace with our Mexican neighbors across the line, for every returning immigrant should leave us in friendly spirit by reason of our religious ministrations.

Unique Financial System in a British Church

Rev. Harry Foster Burns of Firm Parish in Dorchester, Boston, has been spending the summer in England, and in his wanderings came upon Brighton, the city which gave to the world two great preachers, F. W. Robertson and R. J. Campbell. In visiting the Congregational church where Mr. Campbell once ministered, he found a unique financial system in operation. In Campbell's day the minister would have no remuneration save one-fourth of the plate offerings, and one whole offering every three months. The church had been struggling with its finance, and this arrangement seemed very generous on the part of the minister, and was accepted. Mr. Campbell did not suffer by it, and it is being continued under the ministry of Rev. Rhonda Williams, who as a preacher is worthy of the best Brighton traditions. Mr. Williams is now making a visit to this country.

Presbyterians Looking for New Stated Clerk

The Presbyterian church is having a hard time finding a suitable successor for Dr. W. H. Roberts, who was stated clerk for many years in the General Assembly, and who died recently. The name that is most mentioned at the present time is that of Rev. Dr. J. Ross Stevenson, president of the Princeton Theological Seminary. It is believed that he will be tendered the position. Dr. Stevenson was for seven years pastor of Fifth Avenue Presbyterian church of New York. The burdens of this stated clerk's office have increased with the years and this year the publication of the minutes of the General Assembly is greatly delayed.

Electric Sign at Large Cost

The biggest electric sign in use on a church anywhere in the United States is the one on the Union Methodist church of New York. This church, located at 48th street just west of Broadway, has recently spent three thousand dollars on such a sign. There is a cross at the top with a United States flag underneath, and beneath that the church flag. The sign has the inscription "Union Church and Social Center. Always Open." The Methodist Board of Home Missions has bought two apartment houses adjacent to the church and converted them into homes for girls, and there are now accommodations for 65 girls. There are also dormitories in the neighborhood for boys which have accommodation for twenty boys. When the church plant

is complete there will be room for 120 boys. Rev. John G. Benson, the pastor, has made a survey of his section of the city and finds that the residents are almost altogether transients. Former members of the church are under pledge to visit the church and give it aid. These absentee members are a great strength to the work.

Will Send Bridal Veils to Korea

The shameless profiteer has traveled far. We hear of him recently in Korea. The merchants of Chosen have gotten a monopoly on bridal veils and charge an exorbitant price for their use. This has led the World's Sunday-school Association to issue an appeal for bridal veils in America to be sent to Korea, and put in the hands of missionaries for the use of anxious young brides who cannot pay the prevailing prices. It is at this season of the year that the Association also makes an appeal for dolls to be sent to the mission fields for Christmas.

Methodists Anticipate Large Gain in Membership This Year

The churches seem to be experiencing a revival of evangelistic spirit this year, and the Presbyterian statistics have been distinctly encouraging. The Methodists have in hand the reports from the spring conferences, and these show a gain for the past year of 68,628 members. If the fall conferences do as well in proportion to existing membership, the net gain of the church this year would be 20,000, an unprecedented figure. The enterprises of Methodism are now well financed for five years, and it is the purpose of the leaders to give attention to the spiritual program of the church.

Thinks Ministers Have Too Long Vacations

Rev. William Safford Jones thinks ministers have too long vacations, at least those in the east who close up their churches for three months during the summer months. He is pastor of the Channing Memorial Unitarian church of Newport, and the churches of his denomination in that section commonly close in the summer. The Channing Memorial church is open seven days in the week, and the idea of worship has a strong emphasis in its program. This summer the minister attended the Harvard Summer School of Theology, for which Unitarians provided special fellowship, and the members of Dr. Jones' church organized themselves in such a way as to keep the activities going. The church is rich in its memory of William Ellery Channing, and of Dr. Samuel Hopkins, who was the hero of Harriet Beecher Stowe's book, "The Minister's Wooing."

Congregation Confers Degree

The affection which Christian congregations have for their ministers has led to them using the title "doctor" for men who have never been honored in this way by institutions of learning. Because

of the lack of reliable information, secular newspapers—and sometimes religious ones, too—use the title for men who do not have an academic right to it. The North Springfield Presbyterian church in Ohio has developed an innovation, however, by arranging to confer the degree in a formal way. Their minister, Rev. Henry M. Walker, was rounding out forty years of service with the congregation and he had never been honored by a college. The congregation felt that Mr. Walker's scholarly attainments were such as to merit this recognition.

Group of Russians Become Presbyterians

The immigrants of this country tend to grow dissatisfied with everything which separates them from other good Americans. For this reason there is a constant leakage from those denominations whose chief appeal is loyalty to a foreign land. This is illustrated in the action of twenty-five Russians of Stamford, Conn., who left the fellowship of the Orthodox church of Russia in which they were reared, and asked for fellowship in the local Presbyterian church. This was granted. For language reasons they maintain in the Presbyterian building their own services which have some marked features. On entering the church building each man says his own prayers audibly for fifteen minutes. Then there follows a more orderly service in which there is testimony and scripture reading.

Winona Has Barner Season

The Assembly at Winona Lake, Ind., has just finished the most successful season in its history. The new auditorium which seats six thousand people was filled on several occasions. The debate on the League of Nations was the peak of the season. Over five hundred ministers, representing twenty-eight different denominations, attended a summer school. This school was designed to revive the intellectual interests of the ministers and to quicken their spiritual life. One of the interesting features of the Assembly was the group of boys from the Chicago Boys' Club which was in attendance through the summer. Active preparations are being made for the General Assembly of the Presbyterian church which will be held at Winona in May and the convention of the Northern Baptist Convention which will be held in June.

Methodists Will Aid Downtown Church

The Board of Home Missions and Church Extension of the Methodist Episcopal church has voted \$8,000 in aid of St. Paul's Methodist church of Chicago. This money will be used to renovate the basement and open up reading rooms and social rooms. The church is located in a boarding-house district on the west side and has important social obligations to the community which it could not hope to discharge with its own resources. Previously Protestant city mission money has been devoted to the purpose of building up self-supporting

churches. Those that did not seem to have promise of future strength were not aided but allowed to die. This policy is now beginning to be seen to be erroneous. The more fortunate sections of the community and of the communion are under obligation to assist the less fortunate in the maintenance of religious work. The modest appropriation in this case is important as an earnest of future policy.

Church With a Community Program

The new community ideals are helping churches to get a larger vision of their place in the community life. Denominational churches are broadening out enough to become community churches. Such a church is the one at North Middleton, Ky., which is the only one ministering to that community of 1,100 people. The membership of this church is five hundred. It has activities of a community nature that commend it to all the people and it has succeeded through service. The patriotic activities, boys' work and big community dinners are features.

How Christian Endeavor Provides Vacations

The Christian Endeavor organization of Great Britain has a great idea in its holiday homes. There are eight or ten of these institutions in different parts of the United Kingdom. The enterprise does not rest on a charity basis but the young people get their accommodations on a cost basis plus a five per cent return on the capital invested. The charges at these holiday homes run from eight to ten dollars a week and the young people sometimes run out on a bank holiday as well as for the long vacation. On Sunday religious services are held and every effort is made to keep the environment right for the young folks.

Community Singing in Every Block

The Union Congregational church, of Boston, has a unique plan of community work. The district in which the church is located is laid out in spheres of influence and every street and avenue is organized for entertainment purposes. Choirs of boys and girls travel through the district and sing. Since this method of work has been adopted, the street depredations have ceased and there has been a distinctly higher tone in the community life. Incidentally the street singing is one of the very best kinds of publicity that the church could devise. Everybody likes to hear children's voices in song and the people will go to church to hear more of the music.

Ex-Moderator Becomes Bank President

Presbyterians are interested in the announcement that Mr. John Willis Baer, last year the Moderator of the northern Presbyterian General Assembly, has recently accepted the position of president of the Union National Bank of Pasadena, California. It is a substantial concern with a capitalization of \$1,500,000.

Mr. Baer was never ordained a clergyman and he is the first lay moderator in the history of his church. He served for several years as Christian Endeavor's national secretary and is a very effective public speaker.

Presbyterians Defend the Lord's Day

At the last meeting of the General Assembly of the Presbyterian church action was taken creating a Permanent Committee on Sabbath Observance. This committee has established headquarters in New York and has decided to go forward in its work without waiting on the financial propaganda. Six thousand dollars has been borrowed and already a literature is being created. Tracts are in print, notably "Saving the Sabbath for America" by Dr. Bowlby, and "The First Principles of Sabbath Observance," by Dr. McQuilkin. The committee has been making a study of the various new Sunday laws of all the states and will soon be able to give accurate information with regard to the legislative phases of the question. It is hoped that once every year sermons may be preached in every Presbyterian pulpit on Sunday observance. The organization cooperates in many ways with the interdenominational Lord's Day Alliance. The Presbyterian committee publishes a paper, called the "Leader."

Evangelizing Medical Students

The section of Chicago where the great hospitals, medical schools, dental schools and training schools for nurses are located is a section where the churches have been in retreat. St. Paul's Methodist church has remained at its post near Cook County hospital and has pioneered the way in methods for young people. The constituency of this church is almost altogether a boarding-house constituency. It is now announced by the Episcopalians that they will build a parish house near the Church of the Epiphany and carry on work similar to that of the Methodists. This work will be under the department of social service of the church.

Growth of Prayer Manual Movement

When volumes of printed prayers first began to appear among the non-liturgical evangelical denominations, they were often greeted with a kind of shock and even with ridicule. The common attitude which labelled "canned prayers" as improper devotional diet for Christians had long persisted in those circles. That this

attitude is changing is to be noted in the appreciable increase in number of devotional manuals. Dr. Orchard has helped to give them vogue in England and in America there are now a number of such books. The General Council of Women's Boards of Missions of the Presbyterian church publishes a year-book of prayer and there is agitation in the denomination for prayer manuals of more general interest. It has become clear to thoughtful people that we can learn to pray from others, and that the repression of the spontaneity of the heart is by no means an inevitable consequence of the appropriation of such aid as others can give.

Professors Leaving Church Schools

The denominational colleges will have to change their policies in the matter of salaries if they are to keep their instructors. One Methodist school in Ohio has lost six teachers to the state university

in a single summer. Almost every college can bear testimony to the loss of one if not several. The instructors who leave are apt to be men of outstanding ability. The consideration which moves them is partly that of salary. There are other considerations, however. The state university does not have as heavy a teaching schedule for the individual teacher and in consequence there is more time for research and for writing. Once the church schools are compelled to take the left-overs of the profession, there will be a speedy end of church school influence. The remedy that is being pressed by the boards of education is increased endowment and a better working schedule for the men in the professional chairs.

Plan a Large Church for Negroes

The immigration of the Negroes into northern cities has been one of the marked tendencies of recent years. New

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York now has a Negro population of 280,000, the largest Negro population of any city in the world. Of this great community only 80,000 are connected with any church, although in the south-land they were very religious. The Congregationalists have seen the need, and are proposing to establish a church whose auditorium will make provision for six thousand worshippers in the midst of a Negro population of 60,000 people. There will be social and recreational facilities connected with the church. Negroes when left to themselves form very small and ineffective churches, but the cause of this is largely economic.

Miss Maude Royden Has Wedding Service

Miss Maude Royden, the popular woman preacher of London, is not authorized by the Church of England to perform a wedding service. Recently her associate in the work, Miss Christian D. Duthie, was married to the well-known author, Mr. Douglas Sladen. After a civil ceremony, the couple listened to a wedding address by Miss Royden and the reading of the fourth chapter of the first Epistle of John. There were no presents and no special wedding garments. Miss Royden appears continuously in some new role. She has the publicity consciousness of all great preachers. Her pulpit in Kensington Hall has drawn large audiences during the past year.

Presbyterian Church Insists It Has Not Failed

The pessimist who juggles church statistics is accustomed to say that the church has failed. Members of the Presbyterian church admit that there is occasionally a year of reverses but as time goes on the institution does not fail. In the past fifty years the population of America has increased 185 per cent while the membership of this church has increased 350 per cent and its giving has increased 635 per cent.

OBSERVE TRICENTENARY of the Landing of the Pilgrims in your Church, School or Club. Lecturer who has specialized in Puritan open for a few more engagements during October, November and December. Subject: "The Pilgrim's Legacy." Boost your town and community by vital programme! Terms, \$15.00 and expenses. Write! Address

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ANNOUNCEMENT

After many years of retirement from pastoral and other Christian work in a quiet and independent study of The Revelation to the churches and its bearings upon the present condition of the world I am prepared in much confidence to be able to carry forward the "Restoration" movement begun by our Disciple fathers and in humble assurance do I now offer full exposition addresses that cover the entire revelations of the Bible in a new and wonderful confirmation fresh and powerful and now so greatly needed. I will answer inquiries of those who seek further light and make my labor free of cost to such as are not able to pay.

JASPER S. HUGHES, Holland, Mich.

There was a growth in membership this past year. This historic and powerful institution seems at present to show no signs of failing.

Salvation Army Changes Headquarters

Sweeping changes are coming in the work of the Salvation Army. Its grist was largely provided by the saloon in the days gone by, but that supply has been cut off. If anyone thinks that

prohibition does not prohibit, he has only to ask the salvation army officers. In the eastern states thirty of their industrial homes have been closed in which there used to be 19,000 people. In these homes the inmates mended old clothing for a subsistence, and the amount produced by this labor was said to reach a total of a million dollars a year. Under the new plan of organization, the United States will have three provincial headquarters, instead

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

| | |
|--------------------------------------|----------|
| Black tea—1 cupful..... | 1.54 gr. |
| (hot) (3 fl. oz.) | |
| Green tea—1 glassful..... | 2.02 gr. |
| (cold) (8 fl. oz., exclusive of ice) | |
| Coca-Cola—1 drink, 8 fl. oz..... | .61 gr. |
| (prepared with 1 fl. oz. of syrup) | |

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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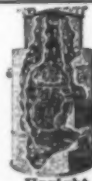
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of two as formerly. A new one is being opened in San Francisco. The other two are in New York and Chicago. Training schools are being opened this fall for the training of religious workers. Commissioner William Peart will go from New York to Chicago to take charge, and Commissioner Thomas Estill will leave Chicago for New York. Lieutenant Commander Adam Gufford will be called from Boston to San Francisco.

Money Loaned in Large Sums

The Board of Extension of the Disciples now has a fund which is rapidly nearing the two million mark. The money is loaned at a low rate of interest. The loans are now much more generous than in former years. At a recent meeting of this board a twenty thousand dollar loan was granted to a congregation at Charleston, W. Va., Third Christian Church, of Philadelphia, was granted a loan of thirty thousand dollars. Many loans of smaller amounts were voted. This board will merge its work in the inclusive United Christian Missionary Society soon. Its secretary, Rev. George W. Muckley, the guiding genius of its growth, and the entire personnel of its leadership will remain unchanged.

Handbook of the Pilgrims

The American Bible Society is to be praised for its awareness in preparing this year to celebrate Mayflower Universal Bible Sunday. This society has issued two handbooks by Rev. Charles Stelzle which set forth fresh facts with regard to the Pilgrims. Mr. Stelzle has visited many interesting places in New England and he gives a human and up-to-date interpretation of the men who more than any other group influenced American history in its beginnings. These booklets are distributed to ministers who plan to observe Bible Sunday. They are called "In the Name of God, Amen" and "A Little Journey to Plymouth Where the Mayflower Landed." Mr. Stelzle finds the secret of the influence of the Pilgrims in their community interest. He regards them as men ahead of their time in their social ideals.

Free Seats in English Churches

Not only is the custom of renting pews fast falling into disfavor in America, but this practice is falling under the ban in England. The Bishop of Birmingham (Dr. Gore) has announced that he will consecrate no more churches in which the pew rent system is in vogue. The next session of the National Church Assembly will consider a bill proposed for the consideration of Parliament whose effect would be to establish the principle of free seats.

Many Baptist Churches Without Ministers

In the state of Virginia there are 1132 churches of the Baptist faith, and 244 of them are without ministers. For

these 244 churches there are in sight only nine ministers. This represents in some measure a condition which prevails in most of the religious communions, and in some states more acutely than among the Virginia Baptists.

Finds Few Agencies of Social Amelioration

The new Disciples mission recently opened up in Paraguay and headed by Rev. C. Manly Morton has made an auspicious beginning. Mr. Morton reports general apathy in that country

toward the Roman Catholic church, but warns against interpreting that mood as friendliness for Protestantism. The new missionary plans to supply the country with such agencies of social amelioration as will express the evangelical attitude in religion. There is no institution for boy orphans in the republic and the only girl orphanage is connected with an insane asylum. Mr. Morton plans to do some special service work in connection with the American packing houses which operate in that country.

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Mission Work in Santo Domingo on Modern Basis

Santo Domingo has remained for centuries in a primitive condition. Its people are a mixture of African and European blood, with perhaps a slight infusion of the Indian. Ninety-five per cent of the population are illiterate. There are no roads and the journey across the island must be made by boat and takes ten days. The United States marines recently landed on the island and its administration is now in their hands. Protestant mission work will be started at once and none of the evangelical sects will preach their peculiarities, for the work is to be on a union basis from the outset and will be managed by a single board of trustees. The missionary program calls for more than a million dollars during the next five years, with thirty foreign workers and fifty native workers. An institutional church will be organized in the city of Santo Domingo, and there will be an industrial school, a hospital and a book store. A similar program for the city of Santiago is being planned. Five other cities will have an institutional church and a hospital. This will be the first time a new field has been entered on the basis of a united Protestant force. With such a modern program it is confidently expected by the missionary leaders that this island will show large and significant results in a relatively short time. Though the island is in some nominal sense Roman Catholic, large numbers of the people live in primitive heathenism.

Cooperation in a City Neighborhood

In the great steel city of Pittsburgh the difficulties of church work have brought an increasing amount of co-operation among church workers. Four great churches in the East End district have been having union Sunday evening services during the summer in the open air and in the early autumn will join in an evangelistic enterprise in a tent. The ministers of these churches will do the preaching. Prominent in this group is Rev. John Ray Ewers, pastor of the East End church of Disciples. Instead of taking his vacation in the summer time as most ministers do, Mr. Ewers remained at his task all summer and in the winter will spend a month in Florida.

Unitarians Will Build at Chicago

The Meadville Theological Seminary is to have a building at the University of Chicago and eventually a large part of the instructional work of that institution will be done in Chicago. This Unitarian organization has long been known for the volume of its endowments and the scarcity of its students. It is thought that a location near a great university may remedy this situation. Senator Morton D. Hull has provided the funds for the erection of a building near the First Unitarian church on Fifty-seventh street. The new building will be erected some time during 1921.

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